

CHEAP REPOSITORY.

SUNDAY READING.

SACRED BIOGRAPHY.

PART III.

NOCH a TYPE of CHRIST.



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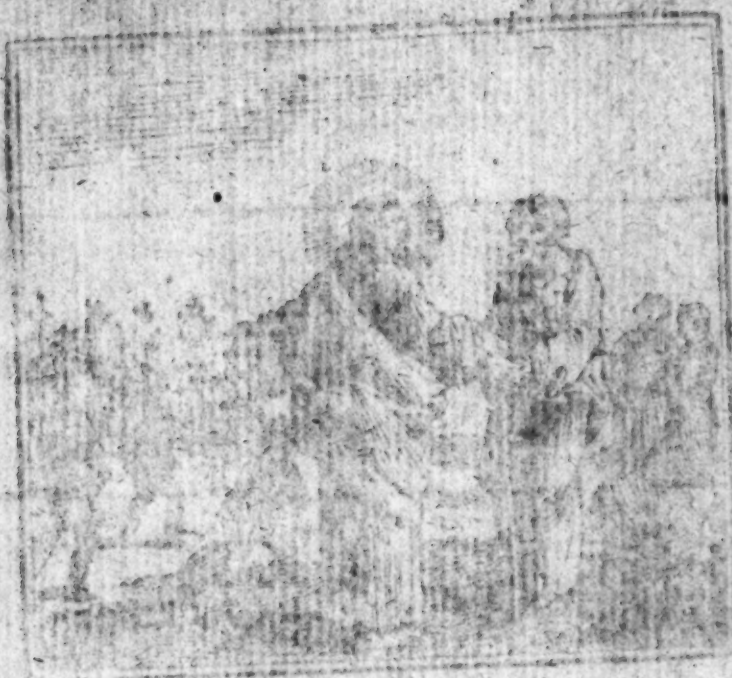
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SACRED BIOGRAPHY, &c.

THE account given of Enoch is very short, but very full. *Enoch walked with GOD, and was not, for GOD took him.* Gen. v. 24.

His life was superior, his death was different from that of the sons of Adam.

While a catalogue of death is given, it is expressly mentioned differently of Enoch; when it is said of others, *He died*, and *He died*, it is said of Enoch that *he was not, for GOD took him*.

He was not subject to death and decay as others are; he was not found in the general sepulchre: probably his flesh did not see corruption, nor was his soul in the world of spirits.

Fully

Fully prepared for the kingdom of heaven he might enter it at once : before the door of mortality was closed, the door of Glory was opened upon him. He might probably be insensible of the stroke of death, if he did die ; the soul, elevated on the wings of delightful praise, warmed with the holy fire of heavenly love, breathing, as it were, the pure atmosphere of angels, might pass from Time to Eternity without knowing it ; might just step from the converse of men to the converse of angels, those spirits of just men made perfect. At once might he join with heavenly harpers in the new song, the Song of the Lamb his voice, because his heart was in exact concord with the melody of heaven, praise flowed from his lips as naturally as music from the golden Lyre.

Probably his departure out of this world, his gentle transit into another, was something similar to what is reported of the death of *Moses* or *St. John*. *Moses* is said, by the antient Jews, to have died by the *Kiss of GOD* ; whatever dignity kindness the Jews meant by that expression, nothing certain is known of the death of *St. John the Divine*, it is a probable tradition in the antient church, that his exodus was something of a similar nature.

Had man never sinned he would never have died; but then his departure and removal from Time to Eternity, from the natural to the spiritual world, must have borne some similitude, some resemblance to death, although deprived of all its pains and terrors. Something analagous to the opening of a beautiful plant, the gently pulling off the outward coats, the gradual display of all its inward parts and beauties.

Perhaps something similar to a clergyman who died at the communion table while consecrating the elements, on whom the following lines were written :

A happier death what Saint e'er knew,
To whom like favour shewn :
With rapture view'd *His* SAVIOUR's death,
And unperceiv'd *his* own.

The name of Enech signifies to *dedicate* : He who dedicated himself wholly to GOD, who walked before him sincerely, without any secret reserves, without any selfish ends.

He *walked* with GOD as a man walketh with his friend. He walked constantly, cheerfully, and intimately with Him. He

He walked constantly with Him. From early youth to the last continuance in this life, He devoted himself to GOD with all the powers of his soul. As a faithful servant is wholly attached to his master; as an affectionate child so loves his parent, that he never would offend him in the least particular, he is always most pleased when in his presence—Absence is a degree of misery. He lays open to his friend his most secret thoughts; he asks counsel in difficulty; he flies to him for strength in his weakness, for protection in danger, and succour in calamity.

There is the most cordial and increasing agreement between them. They walk as a friend and a brother: of the same mind, temper, and disposition.

“How can two walk together except they be agreed;” but *Enoch* was agreed to seek the face of the LORD, to learn his holy commandments to walk before Him with a perfect heart. *Enoch* was devoted to GOD. He sought his happiness, his security, his glory in his GOD. He resigned his will to the divine will.

To *walk* implies progress. In the christian life there is no standing still. We must ever be advancing from strength to strength, from grace to grace ; we flee from sin and misery, we seek happiness and rest. Good resolutions must be formed ; those resolutions reduced to practice ; evil tempers and dispositions discovered and opposed ; and by being accurately searched out, and vigorously resisted, finally overcome.

There is but *one* way of walking with GOD ; there is but *one* way which leads to heaven, although ten thousand which lead to destruction. The *one* way is the PATH OF GOD'S HOLY COMMANDMENTS ; that straight, noble, and approved way. Every other path or by-way, however pleasant it may appear, however it may be frequented, yet it leads to destruction. The path of *Pleasure* seems crowded with young and strewn with flowers, yet it leads to riot, folly, excess, to sickness and sorrow. The path of *Superstition* and *Enthusiasm* is confidently recommended by those who enter in as the only right way, as infallibly leading to the kingdom of heaven ; but the summer's warmth soon goes off ; they enter dark and devious dells ; some end in the caves of melancholy, or in the farce

scarce of idle processions, while they scarce ever
 recover again the one right road. Others are se-
 duced to enter the narrow and dangerous paths of
Ambition, then they climb rugged rocks, travel
 along narrow passes; ever seeing some distant
 mountain which they have not yet attained. Here
 they are in great danger: their feet often slip when
 they think themselves to stand most firm: those
 whom they esteemed as their best friends shall prove
 their worst enemies. When they think that all is
 secure, at that moment all shall be lost; they fall
 never to rise again. Others are seduced to enter
 the narrow and thorny path of *worldly Care* and
 the *love of Riches*: these make gold their confi-
 dence. Their wealth exposes them to continued
 fears and alarms: they may scrape gold together
 and then find that there is what gold cannot pur-
 chase, Peace of mind, sincere friends, affection-
 ate children, and respect from others. Wealth
 without use and improvement is as bad as a dung
 hill a nuisance to all.

Jesus Christ was devoted to GOD most uniform-
 ly and universally. From the earliest infancy to
 the last struggle of expiring nature on the cross.
 In Him resignation and patience had their perfect
 work. There was no interval in his obedience

no relaxation of his diligence; no loss of his time; from the first dawn of reason to the grand *consummation est* on mount Calvary; from the early day to the hour when he late took rest.

Thus was He the true ENOCH *devoted, consecrated* to GOD from his mother's womb; sealed with the Spirit of Promise, that he might realize every promise of the Spirit to man.

Living in a sinful and adulterous generation, but passing most pure through it.

Truly might it be said, *never* man walked as He walked; in one, uniform, straight, all-perfect path. He was fairer than the children of men, for never was innocence like his. He ever walked in the one path of all-perfect resignation; His delight was to do the will of GOD: His whole soul, from the first thought, the inmost desire, to the outward word and action, was all in harmony, all breathing the tenderest charity to man; the sublimest devotion to GOD: He was the true *Nazarite*; devoted, separated, dedicated to GOD. Never, from the manger at Bethlehem to the cross of Ca'vary; never eluded by the appearance from the senses; never led

led away for a moment by the desires of youth never imposed on by the delusions of the world never enticed by the snares, or overcome by the violence of diabolical temptations. Whether in darkness or in light He walked in one uniform even path; sometimes he walked in darkness, and had no light; sometimes he walked in the wide howling wilderness, and sometimes on the waves of the troubled sea, yet his path was ever even his step most steady and all-perfect. Whether he rejoiced on the mount of Tabor, or was cast into the fiery furnace of affliction, yet he turned not to the right hand or to the left: His full purpose of his heart's delight, was to do the will of GOD, minister to the wants, the infirmities, the wretchedness of men.

They who *walk* are seeking the end of their journey. Enoch was seeking what he had not yet attained, even the fullness of heavenly peace: not only a resignation to the divine will, but an acquiescence and joy in it: to love what he loves: reject what he disapproves: not to have a will, affection or thought but what exactly accords with the divine will.

In all these particulars Enoch was a remarkable type of CHRIST. One wholly devoted to GOD

consecrated

consecrated from his mother's womb. He who alone walked in the one perfect straight path. Who never once deviated to the right hand or to the left. Who in the ignorance of infancy, the warmth of youth, or the strength of manhood, never once transgressed in thought, word, and deed.

From his mother's womb he was anointed with the oil of gladness above his fellows. Iniquity was not in him: truth was in his lips, and love in his soul. He ever loved righteousness and hated iniquity. He was the Israelite indeed: the true Nazarene, the real gift of GOD. Others were innocent and perfect in name and appearance, in type and resemblance, in part of their conduct and disposition, but *He* was the divine reality: innocence in human form: the righteous servant in whom Jehovah was well pleased: He who was faithful in every trust, and approved in every trial. Let the way be rough or smooth, strewed with flowers or beset with thorns; dreadful, from the roaring of lions, or more dangerous, from the allurements of false friends, yet the true Enoch, the holy Jesus, walked on unmoved.

As Enoch sought one uniform end, so Jesus was ever looking to the end of his journey. He sought the

the glory of GOD with full purpose of soul. This was his meat and drink; his joy and delight, to do the will of GOD.

Enoch was removed in no common manner: he was translated from this earth to another and a better world. In like manner the ascension of CHRIST was after no common sort. At His ascension He was the King of Glory ascending to his own glory entering on his own dominion. The garments of mortality, of mourning, and of disgrace, were forever put off, and he was clothed with robes of righteousness: no longer the solitary sufferer; he was seen of angels as the glorious Conqueror; the mighty GOD; the Captain of the heavenly hosts.

Then did they sing a new song, the song of Moses and the LAMB.

Hallelujah they cry
To the King of the sky,
The great everlasting I AM:
To the Lamb that was slain,
And liveth again,
Hallelujah to GOD, e'en the LAMB.

CHRIST entered into heaven as our forerunner as the Head of human nature restored; as the

representative of man. He is gone to his own kingdom, the kingdom of everlasting love, to prepare a place for us; that finally, where He is, there we may also be.

Does the holy JESUS come down from heaven, and does he return thither again, it is all for the eternal benefit of man. Does he lay aside the robes of

his glory? it is to teach us the blessing of humility. He exalted with power and great glory? it is to exalt and to dignify the nature of man? to bestow greater blessings upon him than he ever lost in Adam.

He was the mighty Conqueror, but still the Prince of Peace: He was the King of Glory, but still in the spirit and the meekness of the little child.

He is Alpha and Omega; the highest and the lowest: in Him every perfection centres; humanity divine; divinity in human form. The man CHRIST JESUS is highly exalted: and has obtained a name above every name. He is enthroned on Mount Zion; KING of kings, and LORD of Lords, the blessed and only Potentate; supremely blessed in Himself, and the fruitful source, the ever-flowing fountain.

fountain of blessings to all others: of His fulness have we received of grace and glory.

"Enoch pleased the LORD, and was translated" being an example of repentance to all generations. How then shall we please the LORD, and obtain the same end by our repentance, but by walking as he also walked.

Enoch and CHRIST have given us most admirable examples how we ought to walk. Are we desirous to escape from sin and sorrow, to attain great and lasting good which this world cannot bestow? the way is open, the path is clear; walk as they also walked. Seek GOD with a perfect heart. Esteem His favour better than life itself.

Remember there is but one way which leadeth to heaven. CHRIST is the way, the truth, and the life: and if you walk in this way, you must keep his commandments: if you think to walk in any other way, you are continually exposed to delusion which lead to dangers. Listen to the voice of an enlightened conscience ever saying, unto you, this is the way, walk ye in it, when ye turn to the right hand or to the left.

Wal

Walk before GOD, and be ye perfect. Strive to please Him, and ye shall not strive in vain. He has no hard master: He does not expect to reap where he has not sowed. The path is direct, and His grace is ever ready to assist. You are only going where thousands and ten thousands are gone before; where JESUS the Forerunner has entered.

Enoch was removed at an early period for an antediluvian. CHRIST died about the age of thirty-three. However desirable a long life may be to man, yet it may be a favour and a blessing to be removed early; in a short time to have accomplished a long season. Some fruits may be ripe in spring; others must not be gathered in autumn. Let our only care be to be ready whenever our LORD is pleased to call us away, that we may be gathered into his heavenly garner; and having followed the Lamb may ever be with the Lord.

END OF PART III.

A LIST OF TRACTS. HISTORIES.

Madge Blamey, &c.
 Delays are Dangerous.
 The Affectionate Orphans.
 The Wreck.
 The Wife Reformed.
 Betty Gillis.
 Jeremiah Wilkins.
 Murder in the Wood.
 The Good Step-Mother.
 Never fly from your Duty, &c.
 The Two Cousins, &c.
 The Honest Publican, &c.
 The Parish Nurse.

SUNDAY READINGS.

The Widow of Zarephath.
 Annas and Sapphira.
 The History of Samson.
 The History of St. Peter the Apostle.
 The Sowers. A Parable.
 The Unfruitful Fig Tree.
 Eli, the High Priest.
 David the Chosen of God.
 John the Baptist.
 Prophecies relating to Jesus Christ.
 Sacred Biography. Part I. II. III.
 Reflections on the Victory off the Nile.

P O E T R Y.

Richard and Rebecca.
 The Good Aunt.
 The Wanderer.
 The Fatal Choice. III PART OF
 Easter Monday.
 Mistaken Evil.
 The Distressed Mother.
 Elisha, &c.
 Jack Flint the Soldier. Parts I. II. III. IV.

